

MATTER UNDER RULE 312

Re.—Hardship caused to the students of Muslim community in getting admission to the educational Institutions and for services

SRI AZEEZ SAIT.—Sir, I raise a matter regarding hardship caused to the muslim community who come under the Backward Classes and Backward Tribes in getting admission to the Educational Institutions due to insisting of new set of certificates.

Sir, I had brought this matter to your notice, day before yesterday and now again I am bringing certain matters connected with this to the kind notice of the Government, i.e. the hardship that is being caused to the muslim students in getting admission to the educational institutions. In recent days it is very difficult to get caste certificate from the authorities concerned and the students belonging to muslim community are being harassed. Only last month the Tahsildar of Magadi refused to issue caste certificates to students belonging to certain castes which are synonymous and which come under the Backward Class and Backward Tribes in the Muslim Community. The Tahasildar, Magadi, when approached by the students, said that there are no such communities in existence in Magadi. The whole matter came up when there was a conference organised by the Karnataka State Darvesu Community people. I presided over that conference. In that conference it was resolved to request the Hon'ble Minister for Backward Classes to give identification to the people belonging to Darvesu Community. Even in English, in Kannada, and in Marathi it is called Darvesu. Thereafter we requested the Government to give details about synonymous names. They are Bava, Muzawar. In spite of giving details, Backward Classes Ministry and the Board of Backward Classes did not take any step. At that time I was in the Cabinet. when the matter came up before the Cabinet the Hon'ble Chief Minister said that we will continue the list since it has already been described as Backward Tribe. I would like to bring to the notice of the Minister that not only 'Darvesu' which comes under Backward Tribes, but there are other synonymous names in Backward Communities. They are Darzi, Pategar, Luhar, Sutan, Sonar, Medari and Backward Caste—Dhobi, Phoolmali, Pholani, Kasai, Kunli, Dhansar, Backward Tribes—Fakari, Chaparbandh, Darvesu. Sir, you will agree with me that each caste has its own profession and the profession may differ from one caste to another. All the same the Government categorise them as backward based on the profession they practice in a particular place. Accordingly some reservation is made in different sectors, be it in employment or education., Now I would like to inform that the

Government Orders are not implemented properly. Instead of giving them preference the students have been harassed when they want to get their admission in Engineering Colleges. In this connection a Circular has been issued to the Principals of Engineering Colleges. I will read that.

GOVERNMENT OF KARNATAKA
DEPARTMENT OF TECHNICAL EDUCATION

Seshadri Road,

D.O.No. DTE 32ACM (1) 82

Bangalore-560001,
Dt. 18-6-1982.

Many complaints are being received in this office every day regarding the admission of candidates to I year B.E. degree course under 'BT' group during 1981-82 stating that most of the muslim community candidates were admitted though they actually do not belong to 'DARVESU'. But they have produced the caste certificate stating that they belongs to 'DARVESU' which comes under 'BT' group reservation. As such most of the seats under 'BT' group were filled up by muslim candidates, denying seats to candidates who actually belong to other castes coming under 'BT' group.

In the circumstances, you are requested to prepare a list of candidates admitted to your college under caste 'DARVESU'. Further to verify the S.S.L.C. Cumulative record/PUC/applications from for admission to Engineering during 1981-82 etc., in respect of candidates belonging to 'DARVESU'. If the certificates differ from the information furnished in the S.S.L.C. cumulative record/PUC/applications etc., the names of the candidates may also be furnished to this office addressing a D.O. letter to me. In the meantime names of candidates admitted by furnishing 'DARVESU' caste certificates may be furnished within a week's time.'

This is the instructions issued to the Principals. They say most of the muslim community candidates were admitted though they actually do not belong to 'Darvesu' ಇಂಥವರು ಇಂಟರ್‌ಮ್ಯಾನ್ ಹೋದಾಗ ಏನು ನಿಮ್ಮ ಪ್ರ. ಭಿಕ್ಷಾ ಬೇಡುತ್ತಾನೋ ಎಂದು ಕೇಳುತ್ತಾರೆ. For your information I would like to inform that in this very august House we have got people belonging to 'Darvesu' community One is hon. Member Sri Abdul Latheef and the other is Sri Takked. They and their forefathers

belong to 'Darvesu' community. Then late Sri Peeran who was Muzari Commissioner belonged to 'Darvesu' community and he had the privilege of taking highest pension in the State Government. Again, late Justice Peeran also came from Darvesu Community. That being so, how could they say there is no community among muslims called 'Darvesu'. They are like 'Jangamas' in Lingayats. Likewise, in other communities there are castes and sub-castes. This is known to one and all. That being so, I do not know how the Government could say that there are no castes or sub-castes in Muslim Community. Muslims have no single caste. Muslim is not a caste. They are economically backward just like other communities. It is there in almost all the communities whether it is Vokkaliga or Lingayat they are not untouchables. They are touchables. Even in Uttar Pradesh you have got 2½ lakhs of muslim sweepers. They are not untouchables. They are all allowed to enter mosque and other places. They have not been discriminated in any place. Likewise our Government should also view the matter in a more perspective manner and should have schemes for the upliftment of these backward castes and backward classes people and they should be given proper place at all levels. At this stage I am sorry to state, That during pre-independence period muslim community as such were in the Government service to the tune of 12%. Whereas after independence if we look to their percentage more so in Karnataka, we are not more than 2½% in Government service.....

SRI G.B. SHANKARA RAO.—Sir, the hon. Member is going beyond the scope of the subject matter.....

SRI AZEEZ SAIT.—I am not going beyond the scope of subject matter. ಅವರೇನಾದರೂ ಲಿಂಗಾಯತ್ ಕಮ್ಯೂನಿಟಿ ಎಂದು ಅರ್ಜಿ ಹಾಕಿದ್ದಾರಾ ಸ್ವಾಮಿ? Sir, this is my submission. I have brought this matter to the notice of the Government. Let the Government examine it and state what is the policy of the Government. Otherwise, if the Government is not prepared to say anything, let them appoint a Small Committee of the House with the representatives of the Backward Community. Let this issue be settled by the committee. ಒಂದು ಕೈಯಿಂದ ಕೊಡುವುದು ಇನ್ನೊಂದು ಕೈಯಿಂದ ಕಿತ್ತುಕೊಳ್ಳುವುದು ಇದು ಏಕಕ್ಕೇ ಸ್ವಾಮಿ.

SRI G.B. SHANKARA RAO.—Sir, now the issue before us is about the admission to the technical institutions. I have prepared a statement and I will read it out. If the hon. Members say I should elaborate still more, I shall do it after reading out the statement. it reads.

Backward Classes consist of Backward Castes, Backward Communities and Backward Tribes. The Muslim Community has

been classified as Backward Community for benefits both under Article 15 (4) and 16 (4) of the Constitution of India.

The Government has not issued any instructions not to consider the Muslims coming under the Backward Tribes and Backward Communities for selection in Educational Institutions. Their applications are not scrutinised separately and no discrimination is being made in the selection of these communities under reserved categories.

No instructions have been issued to produce any new set of certificates in respect of the students already admitted under the above categories in any college. In view of the above, the question of discrimination does not arise.

The question that arose here is that students who have been admitted to the technical institutions in the State their certificates have again been scrutinised. It is not so. We are not taking any oral interviews in the matter of selection to the technical institution. This is because from this year the system is completely computerised without calling for oral interviews and their records are being verified at the time of admissions. After the introduction of this system there were complaints received from certain candidates. Amongst them one candidate approached the Prime Minister of India with a complaint that he belonged to 'Bestha' community and it is being categorised as Backward Tribe and he could not secure a seat though he belonged to that community, which is entitled for reservation of seat. Then, we received that complaint from the Prime Minister's Secretariat just to verify certificates issued by the Tahasildars and the procedure adopted therein. That apart, the students of other communities have filed writ petitions in the High Court stating that large number of seats which have been reserved for Backward Tribes have gone to the muslim community. The matter is still pending in the High Court. In the meanwhile, we have issued instruction which is a confidential one to the Principals to verify the certificates. In fact it is a confidential circular and I do not know how the hon. Member got it. It was a circular instructions issued to verify the admission of candidates to I year B.E. degree course under 'NBT' group during 1981-82. Now during the current year we are not having any interviews. We have introduced computerization system. we admit them on the basis certificates produced. Then at the time of admissions if there are any complaints if it is found necessary to verify the certificates then it will be verified. That is the procedure prescribed. Other than this, we are not adopting any procedure. we have not discriminated any student on the ground that he belonged to muslim community or any other

community. My friend Sri Azeez Sait says that there are other communities among muslims, and he quoted the names of some of the communities. I must say here that I am not aware of such communities being included in the Havanur Commission's Report. But the hon. Member says that 'Darvesu' does come under the Backward Tribes and he says great injustice has been done to the people belonging to that community in the matter of admission to schools, colleges and technical institutions and in Government Service. Here I should say that in Karnataka there are several communities, caste, sub-castes and if we go by the population of each of community or caste which is hardly 1% or 2% and claim reservation on the basis of that population I don't think we could meet that claim. It may not be possible to reserve seats. It may not be reasonable also. I don't know much about the Backward Communities and its classification. Now our Hon'ble Minister for Backward Classes is present here. He will enlighten you more on this issue, I can only say about Engineering admissions and I said there is no discrimination made with regard to selection of candidates which come under Backward Classes, Backward Communities, and Backward Tribes. as per the report of the Havanur Commission Report. In the report among the muslims 'Darvesu' is the only community classified as Backward Tribes.

SRI AZEEZ SAIT.—I am sorry for the ignorance of the Hon'ble Minister. I am not quoting the list on my own. I have furnished the list. Let the Hon'ble Minister for Education find out from his assistants as to what are the communities which come under Backward Community, Backward Tribes. The Hon'ble Minister says that he did not find any other term or name of communities classified as Backward Community or as Backward Tribes. Under Backward Tribes Fakari, Chaparbandh and Darvesu. Fakari belongs to muslim community and so also others. Hon'ble Minister should have some sense of proportion to find out what is what.....

MR. SPEAKER.—Please don't use words so freely.

SRI AZEEZ SAIT,—Then I say a sense of proportion should be there. Again under Backward Communities it is Darzi, Pategar, Luhar, Sutan. Now do you mean to say there are no tailors among muslims. Here Darzi means tailors. Then Luhar means black smith. Are there no Muslim fisherman? It is a secular Government. I think, the person who occupies the position of a Minister or who Heads a Government Department has no particular caste. He may have a caste for himself, but for administration, he is a humanbeing. He has to look into humanity, poverty or the weaknesses of the people.

ಮಾನ್ಯ ಮಂತ್ರಿಗಳು ದರ್ವೇಶ್ ಕಮ್ಯೂನಿಟಿ ಬಂದೇ ಇರುವುದು ಮೈಸೂರು ಸ್ಟೇಟ್‌ನಲ್ಲಿ ಎಂದೂ

ಹೇಳಿದರೂ, ನಿಮಗೆ ನಾನು ಇನ್ನೂ ನಾಲ್ಕಾರು ಜಾತಿಗಳು ಇದರಲ್ಲಿರುವುದನ್ನು ತೋರಿಸುತ್ತೇನೆ. ತಾವು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಎಷ್ಟು ಸಾರಿ ದರಗಾಕ್ಕೆ ಹೋಗಿರಬಹುದು, ಹುಬ್ಬಳ್ಳಿಯಲ್ಲಿ ಎಷ್ಟು ಸಾರಿ ದರಗಾಕ್ಕೆ ಹೋಗಿರಬಹುದು. ಎಲೆಕ್ಷನ್ ಸಮಯದಲ್ಲಿ ಮಾತ್ರ ದರಗಾಕ್ಕೆ ತಾವು ಹೋಗಿರಬಹುದು ಅಷ್ಟೆ. ನಿಮ್ಮ ಲಿಂಗಾಯಿತರಲ್ಲಿ ಯಾವ ರೀತಿಯಲ್ಲಿ ಸ್ವಾಮಿಗಳು ಇದ್ದಾರೆ ಅದೇ ರೀತಿಯಲ್ಲಿ ನಮ್ಮಲ್ಲಿಯೂ ಘೋರರು ಇದ್ದಾರೆ. Lingaism, Veerashaivism or Brahmanism are nothing but one. So also God is one for all.

MR. SPEAKER.—we are concerned here with Darveshu tribe and not with God.

ಶ್ರೀ ಜಿ.ಕೆ. ತಕ್ಕೇಡ್. (ಸಪದತ್ತಿ).—ಅಧ್ಯಕ್ಷರೇ, ಮಾನ್ಯ ಮಿತ್ರರಾದ ಅಜೀಜ್ ಸೇಟ್ ಅವರು ಈ ವಿಷಯದಲ್ಲಿ ಸ್ಪಷ್ಟವಾಗಿ ಮಾತನಾಡಿದ್ದಾರೆ. ನಾನು ಒಂದೇ ಒಂದು ವಿಷಯವನ್ನು ತಮ್ಮ ಮುಖಾಂತರ ಮಾನ್ಯ ಮಂತ್ರಿಗಳ ಗಮನಕ್ಕೆ ತರುತ್ತೇನೆ. ಮಾನ್ಯ ಮಂತ್ರಿಗಳು ದರ್ವೇಷ್ ಕಮ್ಯೂನಿಟಿಯ ನಾಲ್ಕೈದು ಘ್ಯಾಮಿಲಿಗಳು ನಮ್ಮಲ್ಲಿವೆ ಎಂದು ಹೇಳಿದರು ಇವತ್ತು ಅಸಿಯದರ್ಗ ಮತ್ತು ಘೋರದರ್ಗ ಇವರು ಪೂರ್ವಜರು. ಇವರಲ್ಲಿಯೂ ಕೂಡ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಪರಿಶಿಷ್ಟ ಜನಾಂಗದವರಿದ್ದು ಒಂದುಳಿದಿದ್ದಾರೆ. ಈ ದೃಷ್ಟಿಯಿಂದ ವಿಚಾರ ಮಾಡಿದಾಗ ಈ ಮಕ್ಕಳು ಇಂಟರ್ವ್ಯೂ ಹೋಗುವ ಕಾಲ ಇವರಿಗೆ ಸರ್ಟಿಫಿಕೇಟ್ಸ್ ತಂದಿರುವುದನ್ನು ವೆರಿಫೈ ಮಾಡಬೇಕು ಎಂದು ಹೇಳುವುದು ಸರಿಯೇ?

SRI G. B. SHANKAR RAO.—I have not said that there will be oral interviews for the Darvesh candidates. The entire system has been computerised. The certificates will be verified and not the candidates.

SRI AZEEZ SAIT.—There has been discrimination in selection of candidates. The certificates of Darvesh candidates are scrutinised separately and not computerised.

ಶ್ರೀ ಜಿ. ಕೆ. ತಕ್ಕೇಡ್.—ಮಾನ್ಯ ಮಂತ್ರಿಗಳು ಈ ವಿಷಯದಲ್ಲಿ ಸರಿಯಾದಂಥ ಉತ್ತರವನ್ನು ಕೊಡಲಿಲ್ಲ. ಅವರು ಇದರ ಬಗ್ಗೆ ಅಭ್ಯಾಸ ಮಾಡಿಲ್ಲ ಎಂದು ನಾನು ಹೇಳಬೇಕಾಗುತ್ತದೆ. ಬೆಳಗಾಂ ಜಿಲ್ಲೆಯಲ್ಲಿ ಇರುವ ಘ್ಯಾಮಿಲಿಗಳ ಬಗ್ಗೆ ನಿವು ಏಕೆ ಹೇಳಲಿಲ್ಲ ? ಹೇಳಿ ?

ಅಧ್ಯಕ್ಷರು.—ಏಕೆ ಮಂತ್ರಿಗಳು ಹೇಳಲಿಲ್ಲ ಅನ್ನಬೇಕು.

ಶ್ರೀ ಜಿ. ಕೆ. ತಕ್ಕೇಡ್.—ಆಗಲಿ ಸ್ವಾಮಿ, ಬೆಳಗಾಂ ಜಿಲ್ಲೆಯಲ್ಲಿ ಈ ಪಂಗಡಕ್ಕೆ ಸೇರಿದಂಥ ಸುಮಾರು ೨೦ ಘ್ಯಾಮಿಲಿಗಳು ಇವೆ. ರಾಜ್ಯದಲ್ಲಿ ಮೂರೂವರೆ ಲಕ್ಷ ಮುಸ್ಲಿಂ ಜನಾಂಗದವರ ಜನ ಸಂಖ್ಯೆ ಇದ್ದು ಇವರಲ್ಲಿ ಸುಮಾರು ೨೦೦-೨೦೦ ಮನೆತನಗಳು ಈ ಜನರು ಇರಬಹುದು. ಇವರಲ್ಲಿ ಶೇಷದೇವ ಮಟ್ಟಿ ಬಹಳ ಕಡಿಮೆ ಇದ್ದು ಇವರು ಉಚ್ಚ ಮನೆತನದಿಂದ ಬಂದಿರುತ್ತಾರೆ.

ಅಧ್ಯಕ್ಷರು.—ಅದಲ್ಲಾ ಅನಾವಶ್ಯಕ, ಪ್ರಶ್ನೆ ಏನಂದರೆ, ಅಡ್ಮಿನಿಸ್ಟ್ರೇಷನ್ ವಿಷಯದಲ್ಲಿ ಇವರಿಗೆ ತೊಂದರೆ ಯಾಗಿದೆ ಎನ್ನುವುದು.

ಶ್ರೀ ಜಿ. ಕೆ. ತಕ್ಕೇಡ್.—ಇದನ್ನು ನಾನು ಹೇಳುತ್ತಿದ್ದೇನೆ, ಈ ಕೋಮಿಗೆ ಸೇರಿದ ವಿದ್ಯಾರ್ಥಿಗಳು ಇಂಟರ್ವ್ಯೂಗೆ ಹೋಗುವಾಗ ಇವರಿಗೆ ಆಗಿರುವ ರೀತಿಯಿಂದ ಕಾಣುತ್ತಿದ್ದಾರೆಂದು ಕೇಳಿದ್ದೇನೆ. ಈ ವಿದ್ಯಾರ್ಥಿಗಳು ಕೊಟ್ಟಂಥ ಸರ್ಟಿಫಿಕೇಟ್‌ಗಳನ್ನು ಸಂಬಂಧಪಟ್ಟ ತಹಶೀಲ್ದಾರ್ ಅವರು ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ಪರಿಶೀಲನೆ ಮಾಡಿಯೇ ಕೊಟ್ಟಿರುತ್ತಾರೆ, ಇಂಥವರಿಗೆ ಪುನಃ ಪರಿಶೀಲನೆ ಮಾಡುವುದಕ್ಕೆ ಇವರ ಸರ್ಟಿಫಿಕೇಟ್‌ಗಳನ್ನು ಡಿ. ಸಿ. ಯವರಿಗೆ ವೆರಿಫೈ ಮಾಡಲು ಕಳುಹಿಸಿಕೊಡುತ್ತಿದ್ದಾರೆ. ಇದು ಏಕೆ ಸ್ವಾಮಿ ? ಒಂದು ಕಡೆಯಿಂದ ಕೊಡುವುದು ಇನ್ನೊಂದು ಕಡೆಯಿಂದ ಇವರಿಗೆ ಕೊಟ್ಟಿರತಕ್ಕ ಸವಲತ್ತನ್ನು ಕಡಿದುಕೊಳ್ಳುವುದು, ಇದು ಏಕೆ ಸ್ವಾಮಿ ? ಮಾನ್ಯ ಹಾವನೂರ್ ಅವರ ವರದಿ

ಯಂತೆ ಇವರನ್ನು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ ಎಂದು ಪರಿಗಣಿಸಿ ಇವರಿಗೆ ಎಲ್ಲಾ ಸವಲತ್ತುಗಳು ದೊರಕಬೇಕು ಎಂದು ಹೇಳಿದ್ದಾರೆ, ಸಾಧಾರಣವಾಗಿ ಇವರ ಮನತನದಲ್ಲಿ ಯಾರು ನೌಕರಿಗೆ ಹೋಗುವುದಿಲ್ಲ. ಇಂಥವರು ಸರ್ವಿಫಿಕೇಟ್‌ನ್ನು ತಂದು ಅಧಿಕಾರಿಗಳಿಗೆ ಕೊಟ್ಟು ಮೇಲೆ ಇವರನ್ನು ಅಗೌರವದಿಂದ ಕಾಣುವುದು, ಪುನಃ ಇವರ ಸರ್ವಿಫಿಕೇಟ್‌ಗಳನ್ನು ಪರಿಶೀಲನೆಗೆ ಜಿಲ್ಲಾಧಿಕಾರಿಗಳಿಗೆ ಕಳುಹಿಸುವುದು ಯೋಗ್ಯವಲ್ಲ. ಇವರು ಏನು ಈಗಾಗಲೇ ಸರ್ವಿಫಿಕೇಟ್‌ಗಳನ್ನು ತಪ್ಪಿಲ್ಲದಂತೆ ಪಡೆದಿದ್ದಾರೆ ಅವುಗಳನ್ನು ತಾವು ಮನ್ನಣೆ ಮಾಡಬೇಕು. ಈ ಜನಾಂಗಕ್ಕೆ ಸರ್ಕಾರದಲ್ಲಿ ನೌಕರಿ ದೊರೆತಿಲ್ಲ, ಇವರು ಬಹಳ ಕಡಿಮೆ ಸಂಖ್ಯೆಯಲ್ಲಿದ್ದಾರೆ. ಇವರಿಗೆ ಸರ್ಕಾರದವರು ಕೊಟ್ಟಂಥ ಅವಕಾಶಗಳನ್ನು ಪುನಃ ಕಸಿದುಕೊಳ್ಳಬಾರದು ಎಂದು ನಾನು ಮಾನ್ಯ ಮಂತ್ರಿಗಳಲ್ಲಿ ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ. ಈ ವಿಷಯದಲ್ಲಿ ಮಾನ್ಯ ಅಜೀಜ್ ಸೇಟ್ ಅವರು ಏನು ಹೇಳಿದ್ದಾರೆ, ಅದು ಸತ್ಯವಾಗಿದೆ, ಇದನ್ನು ತಾವು ಪುನಃ ಪರಿಶೀಲನೆ ಮಾಡಿ ಅವರಿಗೆ ಅನುಕೂಲ ಮಾಡಿಕೊಡಬೇಕು ಎಂದು ನಾನು ತಮ್ಮಲ್ಲಿ ಪುನಃ ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ.

SRI M.H. BEKINALKAR.—The Hon-Minister, it seems has confused himself. He has not understood what Darvesh is. Last time, at the time of interviewing the candidates for admission to Engineering and Medical colleges, the word 'Darvesh' has utterly confused the members of the Committee. Therefore, the hon. Member rightly urged the Government to constitute a small Committee of this House who can enlighten the Department as to who is Darvesh. Unnecessarily, the boys who have already been admitted to colleges and who have already passed I-Year MBBS, their certificates are being questioned now. There is no meaning in it. Are there not people who have taken the bogus certificates stating that they belong to the Scheduled Caste? Will the government enquire into it? There is one such Special Deputy Commissioner in this State. When the Revenue Department has issued the certificates it is for them to see whether the Tahasildar has committed any breach in issuing the caste certificate. The Education Department is in no way concerned in this matter. Therefore, I once again request the Government to constitute a small Committee of this House so that the word 'Darvesh' may be understood properly.

SRI ABDUL M. LATHEEF.—Sir, I am one from Darvesh Community. My father, half-a-century back did not foresee that there will be a Havanoor Commission and this division of Darvesh, Kasha, etc. In my educational certificates, you do not find that I belong to this particular sect.

10-30 A.M.

So, going in for verification of certificates, serves no purpose as there are no entries. Hon'ble Member Sri Azeez Sait has rightly said that we are a classless society. Our attitude to life is that we are the wilful tools in the hands of God. We take life as it comes to us. This attitude pushes the particular section of the society to economic depression. We are economically very weak and in order to uplift us, this concession has been given. So far as the letter of

the Director of the Technical Education is concerned, the Minister says that he has not instructed for issue of any such letter. One is pained to read as to how the letter is worded. This letter was affixed on the notice board of the Engineering College, Mandya. When there was no direction from the Minister, I would like to know as to how this Director of Technical Education *suo moto* constituted himself as an Enquiry Commission. We are pained very much to go through this letter and the manner in which it is worded. I would request the Hon'ble Minister to go through the letter and see as to whether it is proper on the part of the department of the Government to send a communication to all the engineering colleges to enquire or just to verify those certificates. They could have taken another stand. The certificates are issued by an authority in whom the power is vested by the Government and the department is trying to find out the bonafides of the person who has issued these certificates. If the certificates are bogus, the candidates would have furnished the affidavit and the department can proceed in accordance with law. I also support the valid suggestion made by hon'ble Member Sri Azeez Sait that a small committee may be constituted so that this issue could be settled once and for all.

SRI AZEEZ SAIT.—Sir, I have information of my own. There is a circular issued from the Government to all the Heads of departments to issue suitable instructions to all the heads of the institutions that original caste certificates are necessary only at the time of first admission or first time award of scholarship and that such original certificates are not necessary every time the scholarship is renewed in the same institution. They should also ensure that scholarships are disbursed well in time. Once a caste certificate is issued, it is for every purpose. I can agree with the Hon'ble Minister when he stated that there were complaints to the Prime Minister and from the Prime Minister the matter was referred to our Government and again from our Government it was referred to the Director of Technical Education to enquire into the matter. The Director should have just replied to the Government as to the number of admissions that have been made on the basis of caste certificates furnished by the students. The Hon'ble Minister for Social Welfare is also very much along with us to clarify the position. The statement of the hon'ble Minister Sri G.B. Shankara Rao saying that there is no other community other than 'Darvesu' has gone on the records of the legislature. I request the Hon'ble Minister for Social Welfare through the Chair to categories as to what are the communities of Muslims that come under Backward Community, Backward Tribe and Backward Caste. Let him invite the legislators and

discuss with them so that there should be no discrimination and misunderstanding could be removed and the issue could be settled once and for all. I once again request the Hon'ble Minister to make an announcement as to how many communities come under the Backward Classes.

SRI G. B. SHANKARA RAO.—This subject matter pertains to only Backward Tribes.

SRI AZEEZ SAIT.—You are not the authority. The Minister for Social Welfare is the concerned authority.

MR. SPEAKER.—I would request the Minister for Education to go through the notice. "regarding the hardship caused to the students of Muslim community who come under Backward Tribes and Backward Classes." So, the hon'ble Member have not just said about the Backward Tribes. They have also mentioned about the Backward Classes also.

ಶ್ರೀ ಪಿ. ವೆಂಕಟರಮಣ.—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಯಾವ ಯಾವುದು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ಸ್, ಯಾವಯಾವುದು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಕ್ಲಾಸ್ ಎನ್ನುವುದನ್ನು ಹೇಳಿದರೆ ಮಾನ್ಯ ಸದಸ್ಯರು ಒಪ್ಪುತ್ತಾರೆ ಎಂದು ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. ಈ ಬ್ಯಾಕ್‌ವರ್ಡ್ ಕ್ಲಾಸ್‌ನಲ್ಲಿ ೩ ಕೆಟಗೋರಿ ಇದೆ ..

ಅಧ್ಯಕ್ಷರು.—ಮಾನ್ಯ ಸದಸ್ಯರು ನಿಯಮ ೩೦೨ರ ಕೆಳಗೆ ನೋಟೀಸ್ ಕೊಟ್ಟಿದ್ದಾರೆ. ಅವರು ಕೊಟ್ಟಿರತಕ್ಕಂಥ ನೋಟೀಸ್‌ನಲ್ಲಿನ ವಿಷಯ ಏನಿದೆ ಎಂದರೆ, ಬ್ಯಾಕ್‌ವರ್ಡ್ ಕ್ಲಾಸ್ ಮತ್ತು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ಸ್‌ನಲ್ಲಿ ಬರತಕ್ಕಂಥ ಕೆಲವು ಕಮ್ಯುನಿಟಿಯವರಿಗೆ ಶಾಲಾ ಕಾಲೇಜುಗಳಲ್ಲಿ ಅಡ್ಮಿಷನ್ ಮಾಡಿಕೊಳ್ಳುವಾಗ ತೊಂದರೆಯಾಗುತ್ತಿದೆ, ನೌಕರಿಗೆ ಸೇರುವಾಗ ತೊಂದರೆಯಾಗುತ್ತಿದೆ ಎಂದು ಅವರು ಹೇಳಿದ್ದಾರೆ. ಈ ಬ್ಯಾಕ್‌ವರ್ಡ್ ಕ್ಲಾಸ್ ಮತ್ತು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ಸ್‌ನಲ್ಲಿ ಬರತಕ್ಕಂಥ ಕೆಲವು ಕಮ್ಯುನಿಟಿಯವರಿಗೆ ಶಾಲಾ ಕಾಲೇಜುಗಳಲ್ಲಿ ಅಡ್ಮಿಷನ್ ಆಗುವಾಗ ಏನಾದರೂ ತೊಂದರೆಯಾಗಿದೆಯೇ, ಅವರು ನೌಕರಿಗೆ ಸೇರುವಾಗ ಏನಾದರೂ ತೊಂದರೆಯಾಗಿದೆಯೇ ಎಂಬ ಬಗ್ಗೆ ಮಾನ್ಯ ವಿದ್ಯಾಮಂತ್ರಿ ಯವರು ಉತ್ತರ ಹೇಳಲಿ, ಆ ಮೇಲೆ ನೋಡೋಣ.

SRI AZEEZ SAIT.—Sir, my humble submission is that the question raised is very much relevant. My friend Sri G. B. Shankara Rao only knows about 'Dharvesu' a Backward Tribe. I said about Backward Community, Backward Caste and Backward Tribe and to justify my submission no person less than the Minister for Social Welfare...

ಅಧ್ಯಕ್ಷರು.—ಇದರಲ್ಲಿ ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ಸ್ ಅಂತ ಇದೆ.

ಶ್ರೀ ಅಜೀಜ್ ಸೇಠ್.—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಮಾನ್ಯ ಸಮಾಜ ಕಲ್ಯಾಣ ಮಂತ್ರಿಯವರ ಹತ್ತಿರ ಒಂದು ಲಿಸ್ಟ್ ಇದೆ. ಅದರ ಪ್ರಕಾರ ಯಾವಯಾವುದು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ಸ್ ಮತ್ತು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಕ್ಲಾಸ್‌ನಲ್ಲಿ ಬರುತ್ತದೆ ಎಂಬುದನ್ನು ಅವರು ಮೊದಲು ಹೇಳಲಿ.

ಅಧ್ಯಕ್ಷರು.—ಸರ್ಕಾರಿ ಆಜ್ಞೆಯಲ್ಲಿರುವಂತೆ ಯಾವಯಾವುದು ಬ್ಯಾಕ್‌ವರ್ಡ್ ಟ್ರೈಬ್ಸ್‌ನಲ್ಲಿ ಬರುತ್ತದೆಯೋ ಅದಲ್ಲಾ ಇದರಲ್ಲೂ ಬರುತ್ತದೆ.

ಶ್ರೀ ಅಜೀಜ್ ಸೇಠ್.—ಮಾನ್ಯ ಸೋಷಿಯಲ್ ವೆಲ್‌ಫೇರ್ ಮಿನಿಸ್ಟರ್ ಹತ್ತಿರ ಏನೊಂದು ಲಿಸ್ಟ್ ಇದೆ, ಅದರಲ್ಲಿರುವುದನ್ನು ಹೇಳಿದರೆ ಅದು ಈ ಮನೆಯ ಸದಸ್ಯರಿಗೆ, ಸರ್ವಜನಿಕರಿಗೆ ಎಲ್ಲರಿಗೂ ಗೊತ್ತಾಗುತ್ತದೆ. ಮೊದಲು ಅವರು ಹೇಳಲಿ.

ಅಧ್ಯಕ್ಷರು.—ಮಾನ್ಯ ವಿದ್ಯಾವಂತರಿಗಳು ಮೊದಲು ಉತ್ತರ ಹೇಳಲಿ. ನೋಡೋಣ.

ಶ್ರೀ ಅಜೀಜ್ ಸೇಠ್.—ಮಾನ್ಯ ವಿದ್ಯಾವಂತರಿಗಳಿಗೆ ಚಪರಾಬಂದ್ ಮತ್ತು ಟರಾನ್ ಬಗ್ಗೆ ಗೊತ್ತಿಲ್ಲ.

SRI C. M. ARUMUGHAM.—Sir, in this connection whether the Government have constituted any Committee for the admission of the students and what was the direction of the Government to this Committee? Whether there is representation from the minorities in that Committee? Whether they have protected the interests of all these 'Dharvesu' and other minorities. Let him also say that. Because, all of a sudden in the school records if the caste is not mentioned and at a particular stage a candidate wants to get a caste certificate to get admission, he may produce bogus certificate. There must be some norms. Otherwise a man can come from Bijapur and get a caste certificate at Bangalore. How can the competent authority know that the particular candidate belongs to particular caste. Kindly examine this.

SRI G. B. SHANKAR RAO.—I will read. The question before us is :

“To raise a matter regarding the hardship caused to the students of Muslim community who come under Backward Tribes and Backward Classes in getting admission to the Educational Institutions and for services due to the new policy adopted by the Department.”

I have categorically stated that there is no such inconvenience. I have told that there is no committee constituted to know whether.....

MR. SPEAKER.—He asks whether there has been a Committee to safeguard the interests of various sections.

SRI G. B. SHANKAR RAO.—We are admitting the students merely on the declaration of the Students. After the admissions are over and if there is any complaint and the Department comes to know that there is something wrong, then we have got a right to verify the truth. Straightaway we are admitting them. There is no necessity of a Committee in this regard. We are not asking for any certificate for the second time once we admit the students. The complaint written to the Prime Minister was sent to us for verification because as many as 75% of the seats reserved for the backward tribes have gone to Muslim community. He gave a list. In six of our Engineering Colleges out of 52 seats 42 have gone to Daraveshi community. That is why they were agitated. They went to the extent of filing a writ petition in the High Court. So it was required to be verified. The Certificates may not be completely relied upon because the Tahsildars are busy. If a hundred students rush to the

Tahsil Office, in a hurry the Tahsildar may issue the certificates. There may be a mistake. So it has to be verified. That is why this required a verification by the Department. Of course he received a letter which was a Confidential letter. He did not do it suo moto. In this matter he went to the Prime Minister. He filed a petition saying that 75% of the seats have gone to the Muslims. We have not appointed Enquiry Committee as such as raised by Sri Latheef. We have asked the Principals of the respective Colleges to verify the Certificates issued by the Tahsildars with the original certificates at the Secondary School level and other records where one can find a reference to the caste. It is a comparative study. We find a mention of the community or caste of a person in these records. That has become necessary because of a reference issued by the Government of India. Otherwise we would not have taken this matter ourselves. This was done last year. Last year there were Committees in the matter of selection of candidates to technical institutions. This year the system is computerised.

SRI AZIZ SAIT.—The hon. Minister knows of only the 'Daraveshi' I do not want to dilute the issue.

MR. SPEAKER.—He said that the students belonging to that particular community have got seats.

SRI AZIZ SAIT.—That is altogether a different thing. This is a question of life and death of a particular community. The whole exercise of mine has been diluted by the word 'Daraveshi'. I have been trying to say that there is not only one backward tribe.

MR. SPEAKER.—He is not disputing that.

SRI AZIZ SAIT.—The Social Welfare Minister can read the names of the communities coming under the Tribes in a matter of few minutes.

SRI P. VENKATARAMANA.—Backward classes consist of Backward Communities, Backward Castes and Backward Tribes. Muslim community has been classfied as Backward Community. Then there are certain communities which are included in the backward community for example, Daizi, Pategar, Luhar, Sutar, Sonar.

SRI AZIZ SAIT.—Pategar is Muslim by profession.

SRI P. VENKATARAMANA.—Under the Backward Caste come these : Dhobi, Poolmali, Pholari, Kasai, Kurbi, Dhanagar. Under the Backward Tribe these come : Takan, Chaparband, Dharveshi.

ಅಧ್ಯಕ್ಷರು.—ಮಾನ್ಯ ಸದಸ್ಯರಾದಂತಹ ಶ್ರೀಮಾನ್ ಹೌಡಯ್ಯನವರು ಬೇಡಿಕೆಯ ಮೇಲೆ ಮಾತನಾಡಬಹುದು.

ಶ್ರೀ ಹೆಚ್. ಡಿ. ಚೌಡಯ್ಯ.—ಸನ್ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಗಳು, ...

ಅಧ್ಯಕ್ಷರು.—ಶ್ರೀಮಾನ್ ಚೌಡಯ್ಯನವರೇ ; ಸ್ವಲ್ಪ ನೆನೆಯ ದಿವಸ ಮಾನ್ಯ ಸದಸ್ಯರಾದಂತಹ ಶ್ರೀಮಾನ್ ಗಂಗಾಧರನರವರು ಮಾತನಾಡುವಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರಧಾನ ಮಂತ್ರಿಗಳ ಬಗ್ಗೆ ಒಂದು ಮಾತನ್ನು ಪ್ರಸ್ತಾಪ ಮಾಡಿದ್ದಾರೆ. ಅದು ರೆಕಾರ್ಡ್‌ಗೆ ಹೋಗಿದೆ. ಆದರೆ ಅವರು ಈ ಮನೆಯ ಸದಸ್ಯರಲ್ಲವಾದ್ದರಿಂದ ಅವರನ್ನು ತಾವು ಆ ಮಾತು ಕೇಳತಕ್ಕಂತಹ ಅಧಿಕಾರ ಬರುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಆ ಪದಗಳನ್ನು ಕಡಿತದಿಂದ ತೆಗೆದು ಹಾಕಲಾಗಿದೆ.

ಶ್ರೀ ಹೆಚ್. ಗಂಗಾಧರನ್.—ತಮ್ಮ ಇಚ್ಛೆಯಂತೆ ಆಗಬಹುದು. ನನ್ನದೇನು ಅಭ್ಯಂತರವಿಲ್ಲ.

FINANCIAL BUSINESS

Discussion on Voting of Demands for Grant for 1982-83

Demand Nos. 12, 24 etc.,

† ಶ್ರೀ ಹೆಚ್. ಡಿ. ಚೌಡಯ್ಯ (ಕೆರೆಗೋಡು).— ಸನ್ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಸನ್ಮಾನ್ಯ ಮಂತ್ರಿಗಳು ಹಾಗೂ ಅವರ ಸಹಾಯಕ ಮಂತ್ರಿಗಳು ವಂದಿಸಿರತಕ್ಕಂಥ ಬೇಡಿಕೆಗಳನ್ನು ಸಮರ್ಥಿಸುವುದರ ಜೊತೆಗೆ ಕೆಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಸಿ ಅವುಗಳಿಗೆ ಸೂಕ್ತವಾದ ಕೆಲವು ಸಲಹೆಗಳನ್ನು ಕೊಡುವುದಕ್ಕೆ ಇಚ್ಛೆ ಪಡುತ್ತೇನೆ. ಪ್ರಥಮವಾಗಿ ನೀರಾವರಿ ಬಗ್ಗೆ ಹೇಳುವುದಾದರೆ, ನಮ್ಮ ಜಿಲ್ಲೆಯಲ್ಲಿ ಕೃಷ್ಣರಾಜ ಸಾಗರ ತಮಗೆ ಗೊತ್ತಿದೆ. ತಮಿಳುನಾಡಿನ ಮುಖ್ಯಮಂತ್ರಿಗಳು ನಮ್ಮ ರಾಜ್ಯಸರ್ಕಾರಕ್ಕೆ ಅಲ್ಲಿಂದ ನೀರು ಕೊಡಬೇಕೆಂದು ತಂತಿ ಕಳಿಸಿದ್ದಾರೆ. ತಮ್ಮ ಮೂಲಕ ನಾನು ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಯವರಲ್ಲಿ ವಿನಯಿ ಮಾಡಿಕೊಳ್ಳುವುದೇನೆಂದರೆ ಈಗ ಕೃಷ್ಣರಾಜಸಾಗರ ಜಲಾಶಯದಲ್ಲಿ ನೀರು ಸುಮಾರು ೯೨ ಅಡಿ ಮಾತ್ರ ಇದೆ. ಬಹುಶಃ ಇನ್ನು ೪ ಅಡಿ ಅಥವಾ ೫ ಅಡಿ ಕೆಳಗಡೆ ನೀರು ಬಂದರೆ ಮೈಸೂರಿಗೆ ಕುಡಿಯುವ ನೀರಿಗೆ ತೊಂದರೆಯಾಗುತ್ತದೆ. ಕೃಷ್ಣರಾಜಸಾಗರದ ಕೆಳಗಡೆ ಇರತಕ್ಕಂಥ ಸಾವಿರಾರು ಎಕರೆಯಲ್ಲಿ ಬಿತ್ತಿದ ಬೆಳೆಗೆ ತಂಬಾ ತೊಂದರೆಯಾಗುತ್ತದೆ. ಈ ಒಂದು ಪರಿಸ್ಥಿತಿ ಸಂಹೋಗುವವರೆಗೆ ಯಾವ ಕಾರಣಕ್ಕೂ ಕೂಡ ದಯಮಾಡಿ ಕೃಷ್ಣರಾಜ ಸಾಗರದಿಂದ ನೀರನ್ನು ತಮಿಳುನಾಡಿಗೆ ಬಿಡಬಾರದಾಗಿ ನಾನು ಕಳಕಳಿಯಿಂದ ಪ್ರಾರ್ಥಿಸಿಕೊಳ್ಳುತ್ತೇನೆ.

ಸ್ವಾಮಿ, ಈ ಕೃಷ್ಣರಾಜಸಾಗರ ಎಡದಂಡೆ ನಾಲೆ, ವಿಶ್ವೇಶ್ವರಯ್ಯ ನಾಲೆ ಈ ಒಂದು ಪ್ರದೇಶದಲ್ಲಿ ರೈತರು ೧೯೭೭ರಲ್ಲಿ ವರುಣಾ ನಾಲೆ ವಿರಂಧ್ಯ ಒಂದು ದೊಡ್ಡ ಚಳುವಳಿಯನ್ನು ಮೂರು ತಿಂಗಳ ಕಾಲ ನಡೆಸಿದ್ದನ್ನು ತಮಗೆ ಮತ್ತು ಇಡೀ ಸದನಕ್ಕೆ, ರಾಜ್ಯಕ್ಕೆ, ಗೊತ್ತಿರಬಹುದು. ೧೯೭೭ರಲ್ಲಿ ರೈತರು ಚಳುವಳಿಯನ್ನು ನಡೆಸಿ ವರುಣಾನಾಲೆ ಯೋಜನೆಯನ್ನು ಕೈಗೆತ್ತಿಕೊಂಡಿದ್ದೇ ಆದರೆ ಅಚ್ಚುಕಟ್ಟಿನ ಎರಡು ಲಕ್ಷ ಎಕರೆ ಭೂಮಿಗೆ ಬಹಳ ತೊಂದರೆಯಾಗುತ್ತದೆ. ಆ ಪ್ರದೇಶದ ಜನರ ಜೀವನ್ಮರಣದ ಪ್ರಶ್ನೆ ಎನ್ನತಕ್ಕಂಥ ದೃಷ್ಟಿಯಿಂದ ಈ ಚಳುವಳಿ ನಡೆಯಿತು. ಸಾವಿರಾರು ಜನರು ಬೆಂಗಳೂರಿಗೆ ಬಂದು ಅಂದಿನ ಮುಖ್ಯಮಂತ್ರಿಗಳನ್ನು, ರಾಜ್ಯಪಾಲರನ್ನು ಭೇಟಿಮಾಡಿದರು. ತದನಂತರ ಅಂದಿನ ಮುಖ್ಯಮಂತ್ರಿಗಳು ಆ ಪ್ರದೇಶದ ರೈತ ಮುಖಂಡರ ಜೊತೆಯಲ್ಲಿ ಅನೇಕ ಸಾರಿ ಮಾತುಕತೆ ನಡೆಸಿ ಒಂದು ಒಪ್ಪಂದಕ್ಕೆ ಬಂದರು. ಆ ಒಪ್ಪಂದದ ಸಲುವಾಗಿಯೇ ಏನೋ ವಿಶ್ವೇಶ್ವರಯ್ಯ ನಾಲಾ ಪ್ರದೇಶಕ್ಕೆ ೨೨ ಲಕ್ಷ ಎಕರೆ ಭೂಮಿಗೆ ನೀರನ್ನು ಕೊಡಬೇಕು, ಅದಕ್ಕೋಸ್ಕರವಾಗಿ ಕೃಷ್ಣರಾಜಸಾಗರ ಎಡದಂಡೆ ನಾಲೆಗೆ ಅಧುನೀಕರಣ ಯೋಜನೆಯನ್ನು ಕೈಗೊಳ್ಳಬೇಕೆಂದು—ವರುಣಾ ನಾಲೆ ಚಳುವಳಿ ಸಂಬಂಧದಲ್ಲಿ ಒಂದು ಒಪ್ಪಂದ ಆಯಿತು. ಮತ್ತು ೧೯೭೯ರಲ್ಲಿ ಸರ್ಕಾರದಿಂದ ಒಂದು ಹುಕುಂ ಕೊಡ ಹೋಯಿತು. ಅಂದಿನ ಮುಖ್ಯಮಂತ್ರಿಗಳಾಗಿದ್ದ ಶ್ರೀಮಾನ್ ದೇವರಾಜ ಅರಸೀಕೆರೆ ಈ ಒಂದು ಅಧುನೀಕರಣ ಯೋಜನೆ ಹಾಗೂ ವರುಣಾ ನಾಲೆ ಕೆಲಸವನ್ನು ಒಂದೇ ದಿವಸದಲ್ಲಿ ಪ್ರಾರಂಭಮಾಡುತ್ತೇವೆಂದು ಭರವಸೆ ಕೊಟ್ಟರು, ಮತ್ತು ಏಕಪ್ರಕಾರವಾಗಿ ಈ ಎರಡೂ ಕಾಮಗಾರಿಗಳನ್ನು ನಾಲ್ಕೈದು ವರ್ಷಗಳ ಅವಧಿಯೊಳಗೆ ಮುಗಿಸಬೇಕೆಂದು ಈ ಸದನದಲ್ಲಿ ವಾಗ್ದಾನವನ್ನು ಮಾಡಿದ್ದರು. ಆದರೆ ಕಳೆದ ಮೂರು-ಮೂರುವರೆ ವರ್ಷದಿಂದ ಆಗಿರುವ ಕೆಲಸವನ್ನು ನೋಡಿದರೆ, ಒದಗಿಸಿರುವ ಹಣ, ವೆಚ್ಚ